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for him by the house and the road. All permanent human habitations are included under the one and all forms of communication are included under the other. A city is a complex of the house and the road, structures divided and connected by streets.

Human geography thus reduces itself to an investigation of the manner in which the organization of life within the house, within the communities, i.e., village or city, and within the typical geographical areas (islands) is determined by geographical facts, that is to say, soil and water, flora and fauna, coal and other minerals.

From the point of view of the sociologist the most interesting chapters in the book are those entitled "Beyond the Essential Facts," in which the writer discusses the relations between geography, ethnology, sociology, and history, and the last chapter entitled "The Geographic Spirit," in which he indicates the varied directions in which human geography is likely to be extended and the rôle which it is to play in the future in relation to the other social sciences.

The volume by Huntington and Cushing, *Principles of Human Geography*, is something quite different. It is not concerned with principles of interpretation and methods of investigation but with the presentation of positive facts. It is a sketch of physical geography to which is added an interpretation of human relationship so far as they are determined by geographical conditions. *Human Geography* is an attempt to apply geographical methods and the geographical point of view to relatively new fields, a book not merely for the schoolroom but for the student. *Principles of Human Geography*, on the other hand, is a body of fact organized and presented for use in the classroom.

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*The Rural Community, Ancient and Modern.* By NEWELL LEROY SIMS. New York: Charles Scribner's Sons, 1920. Pp. xxiii+916. \$4.50.

Professor Sims has produced a selection of excellent readings on the various phases of rural community life. The text is divided into three parts. Part I gives illustrations of primitive, medieval, and early American villages and closes with a discussion of the disintegration of the earlier type of village community organization. Part II discusses types, institutions, and evolution of the modern rural community. Part III is devoted to the problems as illustrated by surveys made in

various parts of the United States, the program of improvement of rural life, and the agencies for improvement and their co-ordination.

The selections describing life in primitive villages are especially valuable. Charts are included showing the division of fields for hand cultivation. The survivals of the primitive village land division in modern life has had a vital influence on determining methods of agriculture in Europe as compared with conditions in America. And Americans may be thankful that they have been able to develop their agriculture free from many of the handicaps of land division still existing across the water.

The closing selections outlining plans for unified community organization through community councils should have a wide influence on future smaller group activities.

Dr. Sim's discussions of what constitutes a community are a real contribution to this much talked-of but as yet poorly defined subject.

The text is an important addition to the literature of rural life in that it makes readily available to the student much of the best literature that has appeared.

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*Die Entwicklung der Hegelschen Sozialphilosophie.* By FRIEDRICH BÜLOW. Leipzig: Felix Meiner, 1920. Pp. 158. Paper, M. 5.

The reviewer's first reaction to this monograph is a surprised sense of indifference to its subject-matter. Even a sociologist who, in years which seem longer gone by than they really are, has diligently studied Hegel from beginning to end now wonders how he ever convinced himself that it was worth while. The change is not due to a reversal of attitude toward men and things German, as such, since the war. Our present temper has as little use for any "social philosophy" in the Hegelian sense as it has for a theology based on the assumption that the world was made and contemplated with pride as a finished product in the course of a calendar week. Simply because we are out of sorts with all attempts to subsume human experience under categories, and then to interpret human experience by a logic of these subjective constructions, an American sociologist who today, from the strictly sociological angle, had the slightest interest in what Hegel thought would be a curiosity. Why he thought it might be the unknown quantity in a sociological problem, but we need our energies for more importunate problems than